Volume LXXXII CHICAGO, January 2, 1919 Number 17

UNITY

Freedom, Fellowship and Character in Religion

THE PROPHECY SUBLIME

Thy kingdom come, O Lord,
Wide-circling as the sun;
Fulfil of old thy word
And make the nations one:

One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

Speed, speed the longed-for time
Foretold by raptured seers,—
The prophecy sublime,
The hope of all the years:

Till rise in ordered plan
On firm foundations broad
The commonwealth of man,
The City of our God.

—F. L. Hosmer

From "The Thought of God" (new edition)

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXII. THURSDAY, JANUARY 2, 1919 NUMBER 17

A PRAYER.

We thank thee, Father, for the ingathering of another holy year, another year touched with the sacrifices of humble men and loyal women, another year sanctified by the pangs of motherhood, the sorrows of the grave, the dark shadow of our sins. Another year illuminated with the hopes that never die, with thy presence ever nigh, that calls us to things that are better, purer, more worthy. Father, we thank thee for the bounties of the earth, but more we thank thee for the bounties of the soul which alone prevent the bounties of earth from becoming burdens and curses.

Father, as we stand at the end of another year, give us courage to face the rising sun, give us courage to cheerfully wait the coming of another year, give us courage to forget the past in the interest of the future, leaving behind us the things that are done, pushing forward to the things that are to be done.

Into the joys of the greater fellowship, under the inspiration of thy presence, Father, may we welcome the new year, with its new joys, aye, its new burdens also. Amen. J. LL. J.

A Happy New Year

In wishing our readers "A Happy New Year" we know of no better way to usher in nineteen hundred and nineteen than by culling a few notes from some of the editorials with which the late Senior Editor was wont to greet the readers of UNITY at the beginning of each New Year.

"In order to make 19— a happy year we must make it an earnest one and an heroic one. We are summoned as children of time before the bar of eternity to show cause for our being here, to justify our joy, to make good our title to this spot of earth and space of time which we have pre-empted and which we would fain believe is our homestead. Today we are summoned to 'prove up' or to 'move on.' Unless we are a little nearer the thing we ought to do, and have shortened the distance between our actual and our ideal during the year gone we are profitless tenants, and unworthy stewards."

"If we believe in democracy we must believe in the right of the people to experiment, the divine right of blundering. To the state as to the individual, mistakes are the wings that carry life forward and upward."

He is not here to voice for us his high hopes for 1919; his profound faith in humanity which never faltered in the darkest hours; his firm belief that every human soul, however winding the road may be, is on its Godward way.

May we face the immense problems and solemn responsibilities of the New Year in the hope, trust and faith which gave him courage to the end.

Now is the time for all who believe in a League of Nations to speak for it, write for it, and telegraph or write your senators asking them to stand for it. Senators Lodge and Knox, and some other Republicans, are so unwise as to try to make this great humanitarian question a party issue. It is therefore especially incumbent upon Republican men and women to use their influence to save the Republican party from going down, because it failed to rise to this supreme duty of placing the United States squarely with the league or federation of nations that there may be no more war. Senator Lodge has inherited a title made honorable by the former senior senator from Massachusetts, Senator Hoar. When Senator Hoar spoke it was the conscience of America speaking. But the honorable title will not make the American people forget the stand the present senior senator has taken on several great moral issues. When a northern senator works against Woman Suffrage, a question that is no longer debatable among people of ordinary intelligence, his stand must be accounted for in one of two ways,—either he lacks ordinary intelligence or he is the spokesman for corrupt interests. The Republican party cannot afford to be led in this great moral issue by a Senator who has lost the confidence of the thinking men and women of the United States. If we refuse to join the nations in some sort of league such will prove to be but a name without sufficient power to enforce its decrees. Before this war other nations smiled at our boasted power; they will smile no more. We have proved too strong a friend and an enemy, too formidable or too obstinate, to be hated. Such a nation as we have proved ourselves to be cannot safely be left outside a League of Nations. Of course, if we go in we must assume great responsibilities and make sacrifices of some of our selfish interests. But in heaven's name have we not been called upon to sacrifice our very hearts' blood in the hope of ending war? Will any senator or any party dare to set at naught the awful sacrifice of our boys by refusing to take the next and only step that justifies our claim? We entered this war for the high moral reason to win a war to end war. If there is to be no League of Nations, or one in name only, then we must face the alternative and go on making armament and preparing for war. What party dares to force such an alternative on the war-sick world?

When one reads the talked of plans to crush and weaken Germany one wonders if the world that the newspapers report is dominated by men who "have no use for history and refuse to read any." One might think that once an enemy always an enemy, that as the Allies are now so will they ever be. History tells us that we will be lucky if the present alignment holds until the peace terms are signed. If there is to be no league of nations and war is to go on, if the nations are to begin at once, led by the United States, to get ready for the next war, let us realize that that next war will not be a war with Germany or one instigated by German ambition. Before it is too late it is well to call to mind that at the beginning of this war there were twice as many members of the yellow races in Europe and Asia as there were of the white races, also that the millions killed and disabled belonged mostly to the white races. The yellow races also have spent their treasure and mortgaged their future to pay for this war. Japan, the Germany of the Orient, is seeking to dominate China as well as Korea. If war is to go on the next world war will be between the yellow and white races. In that case the white races may have great need of all the strength and wealth a regenerated Germany will have to give. A League of Nations must welcome a redeemed Germany. Preparations for the next world war, for war's sake, should make us hesitate to crush one who has proved herself such a terrible foe and so hard to conquer by the combined powers. The German people, having made for themselves a new government not unlike our own, should not be made to feel embittered nor hopelessly shut off from all possibility of trade and manufacturing, or of paying their enormous debts. They cannot pay with their lives, and that is all, the papers would have us believe, that the Powers intend to let them have now or for a generation to come. The Fatherhood of God, if we really believed it, would bid us all, white and yellow, black and brown, the conquerors and conquered, gather in one Federation of the world. Then would we all realize that in seeking the good of all we would find our own highest good. o. c. s.

Concerning Irredenta

Irredenta, "unredeemed," is the Italian expression to describe those districts inhabited by people of one nationality but held against their will by an alien government. Specifically, the Italians consider as their Irredenta the Trentino, or Südtirol, of Austria, and the regions about Trieste, Fiume and Zara, with more or less of their hinterlands.

As for the Trentino, there is little reason to question the Italian claim. From the Brenner Pass to the Lake of Garda, the population is preëminently Italian, Austria being represented mainly by officials, hotel-keepers and bankers.

The question of Trieste is less simple. It is the great and only Austrian seaport. It is also the gateway to large Slavonic and Germanic districts not in the least Italian. Throughout the Mediterranean, however, Italians and Greeks have crowded all the waterfronts and the population of the city of Trieste is now predominantly Italian. Its public relations, finance and shipping remain Austrian.

To turn Trieste over to Italy would simply create another form of Irredenta. The only proper and final settlement may be to make of it a free port—or even a free city—under the protection of the League of Nations. Similar considerations apply in a degree to Fiume, the sole outlet to Hungary and the Jugoslav states, and like Trieste with a waterfront of Italians.

Other parts of Europe have also their unredeemed districts.

The fertile province of Bessarabia, taken by Russia in payment for her services toward Rumanian freedom has long suffered from neglect at the hands of her master (especially in the failure of public education) and should be redeemed. The Hungarian provinces of Bukovina and Transylvania are largely occupied by an overflow of Rumanian peasants. These deserve either annexation to the home country or at least equality before the law if they must remain subject to Hungary. The matter is complicated by the presence in Transylvania of numerous compact settlements of Germans, locally known as "Saxons." To these should be assured the equal rights due to minorities everywhere.

Denmark's Irredenta is Northern Slesvig, of which the chief city is Flensburg. Its people have an indisputable claim to the fulfillment of Bismarck's discredited pledge that they should decide for themselves between Prussia and Denmark.

Greece has an unquestionable claim to the Dodecanese, or Twelve Islands, long occupied by Italy. Moreover, it is not clear that her rights in Cyprus would hold in a world court. Further, Smyrna, the capital of "Magna Graecia," was a Greek city more than a thousand years before the Turk was ever heard of in Asia Minor. In Epirus also the claims of Greece are worthy of careful consideration.

As for the whole Ottoman empire, it must be regarded as a *gigantic Irredenta*. Throughout this entire region the Turk is everywhere an outsider, an interloper, alien both in race and behavior. Here *nothing is more vital than the restoration of Armenia* as an independent state. Syria and Palestine also demand autonomy, the three perhaps under a general protectorate. Arabia (Hedjaz) should go her way, and the League of Nations should look after Anatolia, Adana

and Mesopotamia. Because these regions are more or less out of our sight is no reason why their people should be submitted to gruelling injustice.

The problem of Constantinople is never an easy one. No town in the world has a fairer site, and yet, for more than four centuries this imperial city has been a dirty camp of beggars ruled over by criminal adventurers. It should be a world city (under whatever flag) with its two noble waterways, the Bosporus and the Dardanelles, forever open to the commerce of the globe. D. S. J.

THE LOOM OF YEARS.

In the light of the silent stars that shine on the struggling sea,
In the weary cry of the wind and the whisper of flower and tree,
Under the breath of laughter, deep in the tide of tears,
I hear the Loom of the Weaver that weaves the Web of Years.

The leaves of the winter wither and sink in the forest mould
To colour the flowers of April with purple and white and gold:
Light and scent and music die and are born again
In the heart of a grey-haired woman who wakes in a world of pain.

The hound, the fawn, and the hawk, and the doves that croon and coo,
We are all one woof of the weaving and the one warp threads us through,
One flying cloud on the shuttle that carries our hopes and fears
As it goes thro' the Loom of the Weaver that weaves the Web of Years.

The green uncrumpling fern and the rustling dewdrenched rose
Pass with our hearts to the Silence where the wings of music close,
Pass and pass to the Timeless that never a moment mars,
Pass and pass to the Darkness that made the suns and stars.

Has the soul gone out in the Darkness? Is the dust sealed from sight?
Ah, hush, for the woof of the ages returns thro' the warp of the night.
Never that shuttle loses one thread of our hopes and fears,
As it comes thro' the Loom of the Weaver that weaves the Web of Years.

O, woven in one wide Loom thro' the throbbing weft of the whole,
One in spirit and flesh, one in body and soul,
Tho' the leaf were alone in its falling, the bird in its hour to die,
The heart in its muffled anguish, the sea in its mournful cry,

One with the flower of a day, one with the withered moon,
One with the granite mountains that melt into the noon,
One with the dream that triumphs beyond the light of the spheres,
We come from the Loom of the Weaver that weaves the Web of Years.

—Alfred Noyes.

Free Labor in Mexico

By Chester Lloyd Jones.

Chattel slavery practically came to an end in America with the close of the Civil War, but forced labor did not then cease to exist, nor has it yet passed into history even in the New World. All American Constitutions sound, in the phrase of complete personal liberty, as full in statement as the prohibition against involuntary servitude inserted in the amendments to our own frame of government added after the Civil War. But the facts contradict the appearance.

Human liberty in America has in a large way been a blessing sweeping down from the North. Canada was the refuge toward which the fugitive slave turned longing eyes in the days when our own southland was slave territory and the impulse for the abolition of human bondage within our own country came from the northern part of the republic. Even before the struggle between the North and South came to an issue slavery had been, it is true, nominally abolished by our southern neighbors, but the real establishment of free labor was not accomplished and did not come when the United States truly became a "land of the free." The first real step toward establishment of true freedom in Mexico came only in our own day, in 1917.

Involuntary servitude disappeared in the Latin-American Republics with their winning of independence or comparatively soon thereafter, but in its place there sprang up or continued a system of debt slavery which kept the laborer to his task and either by custom or law made him, though free in law, in fact a slave. It was not a slavery of the sort enforced by the lash—except in unusual cases—just as slavery in our own country in the mild form characteristic of Virginia was not one in which the element of force was constantly in evidence.

Peonage, as it was called, was at least in theory a milder form of constraint nominally resting on a contractual relation. The laborer was free to leave the master when he had fulfilled his contract—it was, its apologists maintained, only a method of enforcing engagements, a means of protecting the employer against faithlessness on the part of his employees. In fact it ran through many forms from servitude which approached in its cruelty the type associated in our minds with the name of Simon Legree to a mild paternal control.

Its defenders pictured it a benevolent institution, one calculated to stimulate thrift, enterprise, and industry on the part of the laborer and one which put upon the employer a duty to care for the well being of his peons. In the average case the land owner advanced to the peon a certain amount of money or supplies for which the peon promised to pay by working for his employer. He could not leave his employment until he had paid his debt. It was only a step from such an arrangement, based on good faith, to a condition in which the landowners, by paying a low rate of wage, could assure that the peon should never be able to free himself from debt. The labor rate agreed upon could be made so low that it was impossible for the employee to get along without advances totalling within a given period more than his wage for the same period. The ignorance of the la-

borer and the lack of communication with other parts of the country throughout Latin America forced him to accept the wage offered on the local hacienda. The illiteracy of the worker made it impossible for him to have any effective check on the honesty of the accounts his employer kept and his improvidence assured that advances at marriage, baptisms, birthdays and other holidays made him, once a peon, always a peon.

There are exceptions to every rule and in many districts of Mexico and of Latin America generally there were not conditions under which peonage could flourish, but speaking in a large way, except in the wilder districts where agriculture and mining either had not entered or were still in a primitive condition, and in the weak industrial life of the cities, peonage was an established institution. Nor has it passed. In the republics from the Rio Grande to Cape Horn unfree labor is still in the twentieth century not only present but the rule.

There can be no free labor, its apologists declare, in a country where nature is so lavish with her gifts that a man may live on a low standard of life for a year on the labor of a month or less. There can be no free labor where the natural indolence of the native is as great as it is in the American tropics, there can be no free labor where the Indian does not feel the impulse to acquire more than the minimum of subsistence, where he has no desires for the comforts of civilized life and is unwilling to exert himself to obtain them. Under such circumstances it is argued the only choice is between barbarism, ignorance, squalor and stagnation on the one hand, and some system of forced labor as a means of stimulating advance toward real civilization on the other.

These or very similar arguments applied to the negro within our own border were familiar to our fathers a half century ago. Serfdom in Europe had apologists who long ago used the same reasoning for white men. It is the traditional point of view adopted by a dominant class in discussing a dependent class. The reasoning rests, at bottom, on the belief that only by force and the threat of starvation can man be induced to work.

If it be true that there is no desire on the part of a people for better living conditions and for a higher civilization than they enjoy under conditions of barbarism, the material side of this argument is hard to refute. A people untouched by the sting of ambition can never lift itself to a higher stage of civilization. But experience in other than tropic lands seems to indicate that what seems to be lack of ambition is often only the natural slowness of adaptation to new conditions.

Custom and lack of education bind to old standards. There is no need to go to past times or to distant lands to illustrate this general principle. The rapidly rising wages of our war workers in our own United States have placed before them opportunities to which too often they have not been able to rise. "They have too much to spend"; "they don't know how to use their money." In short they have not risen to the new standard of life which higher wages and easier living conditions have made possible.

If such an adjustment must come slowly among the American laboring class it is not to be wondered at if it comes still more slowly among those with fewer advantages. The freedom and greater opportunity which came to the negro at the end of the Civil War gave rise to excesses which no one would defend. The record of the reconstruction legislatures of South Carolina, for example, is not pleasant reading, but no one would insist that opportunity and responsibility have not now brought the American negro a higher standard of life. The readjustment between unfree and free labor comes slowly and painfully, but it comes. At least in temperate climes the lash of ambition has in the long run proved to be far the strongest incentive to industry and advance to which man has ever been subjected. Free labor works, once the chance to rise is made clear, as unfree labor never did.

Whether the same change in legal status will bring the same results in tropic lands we cannot tell. The readjustment may be slower if compulsion there disappears suddenly, for where life is easy the impulse to industry is less compelling. The fact that there is not before the people in a great part of the American tropics the example of a large class of persons living on a higher level of life may make less insistent the desire to rise to that level. Perhaps indeed in some cases the native population will fade away before the advance of civilization as have some of the native tribes of both America and Australia.

Whatever the outcome, there can be but one viewpoint for the people and Government of the United States in judging any efforts of our neighbor republics to shake off their defacto unfree labor systems and to try to follow our imperfectly achieved ambition to make the laborer "free." The more hearty should be our approval of the end sought by such movements when the legislation, though perhaps not entirely suited to local conditions, is adapted from our own laws.

The spread of the movement for free labor continues to be from the north southward. It has become an important element in the Mexican revolution—the most northern of the Latin American states. Strained as have been the relations between Mexico and the United States in the period following the downfall of President Diaz, the example of the advantages gained through free labor in the Northern Republic has not been lost. Those in charge of Mexico's public affairs wish in this at least to make themselves like their northern neighbors.

As in our own country, the agitation in favor of the establishment of an independent laboring class had its prophets, prominent among whom was Joaquín Patrón Peniche. One of the most active public characters of Yucatan in the second and third quarters of the nineteenth century, he played a leading part in the public life of his State—not merely as an office holder, but in the promotion of all civic activities for the improvement of both his country and its people.

From early youth he had been an ardent advocate of complete freedom for the Indian population, for whom he always had a keen sympathy. As early as 1859 he declared against the system of peonage, by which the Maya Indians were held in slavery and ignorance, and put into effect the principles announced in the constitution of 1857 by which all servitude was to be abolished. On his own hacienda he called his hundreds of dependents together and announced to them that they would not be held to pay any of their outstanding debts owed to the plantation. He declared that

the fact that they had been unable to pay these obligations was of itself evidence that the wages paid had been insufficient to maintain them properly. He outlined a plan, later put into effect, by which each family was given a plot of ground as its own. An agreement was made with each laborer by which he was to receive a cash return for work done.

At the same time he instituted schools for his former dependents, both young and old, and hospital service for the sick. The owners of the neighboring haciendas scoffed at the program. They declared it not only Utopian but a project which would disturb the entire economic life of the country. He was denounced as a dreamer, a revolutionist, a socialist. But there is no way to prove the truth or falsity of a theory like putting it into practice, and the fruits of Joaquín Patrón Peniche's experiment were its entire vindication.

In spite of the continuation of the unfair labor system throughout the rest of the State his plantations not only prospered even more than before but came to show better returns than those of any of his neighbors. The laborers did not "take to the woods" as had been predicted. The yield of the land did not fall. On the other hand the workers were contented, the product of the sisal planting increased both in total and as to unit of land measure. The decision as to free labor was indicative of Joaquín Patrón Peniche's general belief that all men are equal in their right to have an opportunity to develop the abilities with which they are endowed. It was shown also in his ardent advocacy of general education. In fact he became the apostle of education for the Maya Indians who formed the great majority of the people of the State. In 1871, when he became Secretary of State, he championed the general education of all social classes, with the special object of eliminating illiteracy among the poor. Only by facing this problem, he declared, could the social vitality of the State be raised and a "government of the people, by the people, and for the people," be created.

Further, realizing that the future of Yucatan depended on its agricultural development, he worked for the founding of a school of agriculture which should diversify the industries of the State and remove the sole dependency upon henequen for the prosperity of the community. He sought to have all branches of agriculture introduced in order that there might come a time when Yucatan would be economically independent, and when her people, because of their varied interests, might have a wider economic basis for their lives and a broader social horizon.

But like all prophets, Joaquín Patrón Peniche was ahead of his time, and he died without seeing the realization of either of his great ideals—individual liberty or general education. Custom, backed by the interest of the dominant class, was too strong to yield to peaceful reform, and it was not until the second decade of the nineteenth century that the government of Mexico, then under revolutionary control, made a real effort to live up to the declaration in favor of the liberal standards announced in the constitution of 1857.

Like all wars, even those which contribute most to the advancement of human liberty, the revolution in Mexico brought injustice and an overturning of both the good and the bad in the economic life of the state. The country from a labor point of view is now a picture of the same sort as was presented by our Southern States in the reconstruction period. Those who were underlings are now in control. They are exploiting their former masters with painful thoroughness. They are led by a group of men, well intentioned doubtless, but many of whom do not realize that more than the passage of laws and issuance of decrees is necessary to raise a nation from the condition of Mexico in 1910 to that of a highly organized industrial state in which the rights of both property and labor are respected.

It is not possible to outline the various forms which the revolutionary excesses have taken in all parts of the country. In Yucatan where the reaction on account of former abuses might be expected to be strongest, the revolutionary program destroyed in a day the old peonage system. A group of men who proclaim themselves socialists have secured control of the government. They have set up a system of economic control of state life which forces the landowners to sell their products at fixed prices; a minimum wage is established, six and in some cases ten times as high as before the revolution; an eight hour day for all labor has been decreed; the churches have been looted and turned into schools and socialist headquarters. Universal suffrage has been established among a people so few of whom are literate that except in the larger towns there is difficulty in finding enough men who can read and write in the new dominant party to fill the offices. Education at least in name has been made free and universal.

All these and a host of similar acts may have been prompted by good motives but in actual practice the new system is little short of fantastic. Whatever advantages the people may be getting they are learning that they must take the bitter with the sweet. The landowners declare they cannot continue cultivating their properties indefinitely at the prices they are now paid for their product by the state. They only continue to operate them because not to do so would bring even greater loss through deterioration and even confiscation by the government authorities. The result of freeing the peons and raising their wages by law has been that they now work two or three days a week and get more than they did formerly when they worked the week through. The rest of the time it is asserted they are idle or wander over the community, a threat to the public peace. Many have deserted the haciendas entirely to go back to their "freedom" in the scrubby forest where they live by planting a small corn patch and by hunting wild game or the planters' cattle.

The churches, where they are turned into schools —even night schools for adults are in the program— are used in fact as centers for political propaganda and the political leaders inveigh against the schoolmasters who do not make what they consider good socialistic doctrine a part of their curriculum. This latter too must be not merely neutral but violently anti-religious—the membership card of the socialist party has as its final injunction among a list of similar precepts "Flee from all religion as you would from the plague."

The elections are travesties on popular government. The party candidates are announced from the capital only two or three days before election. They are chosen by a small group of leaders who in fact are even more autocratic than were the chiefs of the old aristocracy which preceded the revolution. The election is not secret. An attempt is made to help out the illiterate by having the socialist column headed by a red circle but the voter need not, and in the country generally does not, mark his own ballot.

The education which the revolution has declared shall be universal is of course still primitive as it was under the old régime. Those in control in the state capital show a real desire to lift the people from their present low state of civilization to a higher one by means of the printed page. In fact education, especially a literary education, in Yucatan, as too frequently in other countries, is by many looked upon as a panacea for all ills. But the country schools are still lamentably poor as they were before the revolution. Progress must be slow in lifting a state to a higher intellectual level even under the most favorable of conditions and it will be very slow in Mexico. The government has always been pressed for funds, the population is often so scattered that it is difficult to bring the children to school; there is no large educated middle class from which teachers may be drawn, and in some states, notably Yucatan, the great majority of the people still speak Indian tongues. Enough has been said to indicate the chaos into which many branches of the state life have been thrown by the revolution. But with all its shortcomings we must not overlook its promise. At least a beginning has been made in the further southward march of free labor—and that is the basis of any truly democratic form of government.

To pass from unfree to free labor in a country in which such conditions obtain as prevail in Mexico will be a much more serious task than it was in the United States. Ambition largely arises by example. The example of a large forward striving middle class does not exist in Mexico. Custom, the spirit of routine, the inertia which is always the greatest hindrance to progress, these are all stronger in slightly developed industrial communities. They will weigh heavily on Mexico. Whether the goal which the leaders of the Mexican revolution have set for themselves in labor matters can be reached at once or not is doubtful, but they have started in the right direction. There will be disappointments and perhaps backsliding, but in their endeavor to rid themselves of unfree labor they deserve the support of all governments which profess to be the defenders of liberty.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all Revenge is Crime,
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude.

—*Whittier.*

"Are You Going Back to Jerusalem?"

On the very day the word came flashing along of General Allenby's capture of Jerusalem I met a Christian friend of mine who greeted me with the words, "Well, the Holy City has been delivered from the Turks. Are you going back to Jerusalem?"

I merely smiled at him and remarked that considering the fact that from at least eight hundred to a thousand years or more must have elapsed since remote members of my family had resided in that locality I perhaps would find the place too much changed to suit me.

He might have been facetious in his query. I meant to be more or less so.

Subsequently his query recurred to me, and to my mind came the thought with much engaging force, "Why—perhaps the very question which my friend asked me is the spoken or unvoiced query which Christendom is putting up to all those of Hebraic faith!"

I do not for a moment mean to imply that such a question carries with it anything of peremptory demand. Far from anything of the sort. It merely is the propounding of a natural question induced by the knowledge of Palestine's quondam rulership, of Jerusalem's place in Jewish history, and of years of analysis of Biblical prophecies. Also there has been much discussion verbally and in contemporaneous literature of the Zionist movement. Indeed even casual inquiry leads one of Jewish faith to the belief that every Christian, even without stopping to analyze the proposition, takes it for granted that every Jew in the world is looking forward with intense hope to the time when he and his could betake themselves to Palestine to assume their places in the affairs of a restored Jewish nation there.

Truly it is to be granted that there is something fascinatingly picturesque in the thought of a mighty return to the land of the Fathers. Visualized, the picture is that of great streams of a sturdy people who have won a way to high estate in the progress of the world, wending their way in stately and even awe-inspiring march to the Holy Land, the land of the Covenant and the Ark, of the prophets and the Bible, of the greatest epochs of religion known to mankind. And then that view fades to be replaced by one of a newly reestablished nation, one of peace and peaceful pursuits—abiding calmly, nobly and safely on its holy hills and in its sacred valleys, secure from inner dissensions because of a desire to realize a hope of the centuries and safe from without because of the protecting arms of the civilized powers that recognize the validity of such a holy nation.

Yet no matter how beautiful a painting may be, the artist in preparing it needs must give due heed to the colors that form it, to the technique that designs it. His imagination as he paints may be in the artistic clouds, but he must make use of brushes and of muscle and other material things.

There can be no materialization of a picture of Jewish re-occupancy of Palestine and especially Jerusalem without taking into close consideration the materialistic things which must be employed in its delineation.

The Zionist movement abounds in noble purposes and high-sounding terms. Can it take all Jews back to Palestine?

The discussion of the Zionist movement is of itself a matter for lengthy and most serious study, and yet my Christian friend could not ask me, "Are you going back to Jerusalem?" without causing the Zionist idea to come quickly to my mind, and with it something of its purport and possibilities suggesting itself again.

The first opposing argument which the Zionist meets is that the task of bringing all Jews back to Palestine at one time would be too gigantic to permit of serious consideration. But then if the Zionist declares that Zionism is not meant to be an immediate "back to Jerusalem" movement for those of Jewish faith, but is a matter of evolution, a serious flaw presents itself in his argument. If the ages spent by Jews among the enlightened nations of the earth have caused them to become most intense integral parts of those lands, then the longer any Jewish family remains implanted in the nation of its choice and love, the farther will be the ramifications of its roots in that land, certainly the more difficult to transplant it root, trunk, and branches into any other soil, even that of Palestine.

Verily, the wonderful Shylock pronouncement of Jewish sensibilities might well be paraphrased to describe the status of the Jew today in whatever land he is a citizen and indicate his innate feelings regarding the subject, thus:

"Hath not a Jew loyalty? Hath not a Jew patriotism, sense of duty, love of his country, pride in his citizenship, appreciation of his rights, regard for law and order? Fed with the same propaganda of national righteousness, hurt with the same national calamities, subject to the same national exigencies, healed by the same proper legislation, warmed and cooled by the same political arguments, as a Christian is? If improper governments get into control, are we not bled? If we are tickled by great national achievements, do we not laugh for joy? If you order us to the front to fight for the national cause, do we not die? And if you wrong our citizenship, shall we not resent? If we are like you in the rest, we will resemble you in that."

By the manner of his citizenship in whatever nation he resides, the Jew, these many hundreds of years, has demonstrated that his nationality is that of the nation of which he is a citizen and that in religion only he is a Jew.

Are there arguments on that point to the contrary? On what logic can they be based?

A man born in this country is a citizen of this nation whether his parents be Jewish, Catholic, Protestant or of any other religion. When a man becomes a naturalized citizen of this country he swears allegiance to it and renounces his former allegiance to the land from which he came. When a Jew is born in this nation he by constitutional decree becomes a citizen of this republic—he is American by right of birth. When a Jew becomes a naturalized citizen of this country he does not forswear allegiance to any Jewish nation existing in imagination, or, as it were, spiritually, but he renounces allegiance to that country of which he formerly was a citizen. By what right of logic, then, can the native born or naturalized Jew be informed that "by nationality you are a Jew" by either Jew or Gentile?

And if the argument is advanced, as it has been by some, that the Jews are a nation in everything but possession of and residence in the same country because they have not had an opportunity to assemble in the one nation, then by what rule of thumb can the desire to assemble in this one country be ascribed to all those of Jewish faith?

The French Jew is thoroughly French in sentiment and even in mannerisms. The English Jew is British all the way through. The American Jew is as American as any one of his native born or naturalized neighbors of other creeds.

The generality of the subject can best be illustrated by a specific instance. The writer's father was one of those western, trailblazing pioneers who braved every hardship and danger in the prairie-crossing days of the early sixties to aid in preparing the great Northwest for settlement. His pioneer history is the epic of all sturdy, determined and purposeful pioneers. His bride joined him in pioneer days. His sons and daughters were children of the West. They have an American heritage that is sacred to them by reason of each and every trial and tribulation and disappointment and achievement of the pioneers who made the West so vital a part of this great American republic. They are American from head to foot. They know nothing but American customs, American methods, and cherish no ideals of nationalism other than those which are American.

That is the exact status of the average American of Jewish faith. He is a lover of his country, of the Stars and Stripes. Whether he is in Congress, on the farm, in the office, delving for ore in the depths of the earth, working beside the glowing furnace—in any and every vocation he is an American. He is an American statesman, banker, farmer, miner, butcher, baker, candle-stick maker, pugilist, journalist, and so on. He is a desirable citizen.

The same is applicable to the Jewish citizen of any other civilized country, his nationality being of necessity that of his fellow-citizens.

Publicists by the score herald the taking of the Holy Land from the Turks by Great Britain as the first step in the repopulating of Palestine by the Jews. They argue that under British protection, a Jewish nation could and would flourish there. The flourishing part would be true not only because of the British protection, which of course would be a vital factor, but also for many important economic reasons. The Jew as a good citizen is essentially a home builder, a developer of natural and other resources. Palestine has a good soil. It needs irrigation projects and other advantages. Its cities need modern sanitary methods. Palestine needs the invigorating influences of a progressing, determined and efficient population. Great Britain and all other civilized nations know that the Jews would be a splendid proposition for Palestine. Jerusalem is an important strategic point for the protection of the Suez Canal and other great purposes. If the British government could convince Jews in sufficient number that the proper thing for them to do would be to inhabit Palestine and to form a government under British suzerainty, that would be a masterpiece of British statesmanship. And indeed it would be a wonderful blessing for thousands of Jews—Jews who are misjudged and mistreated and

made the victims of bigotry and superstition-induced torture in certain parts of Europe. No American of Jewish faith is likely for a moment to oppose any Zionist move for populating Palestine with Jews there to establish a state of their own if they can. For, enjoying the protecting friendship of the other great nations of the world, they could make it a safe haven for thousands of Jews from Russia, Roumania and other European countries where oppression is still their lot. And it would be a magnificent plan for the Jews who are living there now in a condition which, because of many years of Turkish misrule, is all but calamitous.

But when it comes to asking all the other millions of Jews, "Are you going back to Jerusalem?" what answer can be expected if not such a one as points out concisely, and in a way that should be convincing, the facts which militate against any such general Jewish move.

There is a physical side to it involving important economics.

Palestine has about ten thousand square miles, as nearly as can be estimated. There are about thirteen million Jews in the world. They all could get into Palestine, but they could not all go in for intensive farming with such quick results as to cause them to be self-supporting. In fact many of them could not farm at all. The building up of cities, of manufacturing enterprises to make such articles as could be sold to other countries—indeed the placing of the country on a self-supporting basis would have to be a matter of progress involving years of endeavor—and with no Jews remaining in any of the other countries from whom to solicit sufficiently large funds for carrying Palestine along pending that country's success in getting on its feet. This is not to imply at all that people of other faiths would not contribute to such Jewish relief work, but they could not in fairness be expected to do so to such an extent and with such frequency as would properly be looked for from co-religionists if any of these were left in a position to contribute from abroad.

To all this the reply is bound to be made, "Why, any one can realize that. No one expects every person of Jewish faith to pack up forthwith or even in the course of the next few years and leave for Palestine."

And this certainly is the right sort of an answer.

But my Christian friend asked me, "Are you going back to Jerusalem?" and doubtless many thousands of Jews right here in the United States were asked that same question on the same occasion and for the same reason. Perhaps the same happened in Great Britain and France and Italy and elsewhere.

No—I am not going back to Jerusalem. I cannot even positively say I came from there. That I entertain the theory that some of my remote ancestors did is after all based only on hearsay evidence, though I am mighty proud to think they did.

And there are some millions of us of the Jewish faith who have a true love for this American republic of ours. Aside from our pride in our ancestral home and even if economic conditions there were such as to enable all Jews to return at once, and admitting that the scenery of the Holy Land with its sacred associations is most alluring, and agreeing that the climate is most pleasing and opportunities are great, and believing it to be a great and a glorious place where Jews oppressed and unoppressed in other nations could rest secure and demonstrate in full their ability in art and music, in literature, industrial enterprises and commerce, to say nothing of athletics and such matters, there are certain innate characteristics born right in our souls and the flesh and bone of us that make us really Americans and not merely sojourners here. We show that to be true by our conception of citizenship. They are characteristics which naturally make us love this Land of Liberty—cherish to the utmost those principles of humanity which are the foundation and bulwark of this republic—glory in our American citizenship—feel thrilled by the history of the United States—thankful not only to be able to enjoy this republic's blessings of life, liberty and the pursuit of happiness, but deeply grateful that we are imbued with the desire to do our part in whatever way we can and whenever we can to uphold those blessings and the nation which has so wonderfully promulgated them.

We are inspired by the splendor and grandeur of this American nation. We have had too much to do with the establishment and progress of the republic to consider ourselves even for a moment only sojourning aliens here. Our lives are too much interwoven with the fabric of the nation to permit us or anybody else to think we are merely visiting here in order to take advantage of the safeguards provided by the republic.

There are thousands of us in the service of Uncle Sam. Much of our blood has been spilled in the fights of this nation from the Revolutionary war to the present day to maintain the greatness and the power of the republic and the humanitarian principles it upholds. Much of our blood will be spilled on foreign battlefields in the carrying of Old Glory to its great triumph in vitally participating in the democratization of the world.

The Bible student points to the prophecies in Old and New Testament and bids us prepare to return to Palestine. He says that Holy Writ so orders it for he so interprets it.

But we Jews look up and see the Red and the White and the Blue floating over us and the Flag symbolizes to us the grandeur of a land of the free and a home of the brave, and we are inspired by the thought that we are a part of such a republic. Our Jewish children learn the "Salute to the flag" in the schoolroom and love for the nation is inculcated in them not as transients but as conscientious Americans. In our hearts is the exulting feeling that the Almighty, who granted the forming of such a republic as this, who has guided it safely through stress of conflict from within and attack from without, who has made it a refuge for the disheartened and the oppressed and the exile, and the land of opportunity and encouragement for them as well as for the ambitious and the able, means us to be true to our trust in American citizenship. Surely we could not but be possessed by the unshakable conviction that He means us to continue doing our part in upholding the republic and to show our appreciation of the blessings it has given us and gives us by being Americans now and for ever.

From The Open Court.

—Charles Cleveland Cohan.

THE FIELD

"The World is my country, to do Good is my Religion"

ORDINATION AND INSTALLATION

Of Rev. Cora Van Velsor Lambert of Unity Church, Humboldt, Iowa.

The attractive program is before us of the above service which took place on December 8 and 9. Of interest to UNITY readers will be the account which appeared in the *Humboldt Independent.*

A beautiful service was held in the Unity Church last Saturday evening when Mrs. Cora Van Velsor Lambert was ordained into the Ministry of Religion and formally installed as Minister of Humboldt Unity Church.

The voluntary by the organist of the church, Miss Nellie Pinney, was followed by an impressive invocation by the Rev. Henry O. Spelman of the Congregational Church. Dr. Curtis W. Reese of the First Unitarian Church of Des Moines read a selection from Wm. Ellery Channing, after which the congregation joined in singing the hymn "Life of Ages." Rev. Eleanor E. Gordon of the First Unitarian Church of Orlando, Fla., delivered a strong address on "The Mission of the Church To-day" and Dr. Reese followed with a scholarly presentation of the "Principles of Unitarianism." Mrs. Clara Berkhimer Jones rendered the beautiful solo "My Rosary," and a formal request for the ordination of the minister was made by Mr. G. S. Garfield, Secretary of Unity Church. Dr. Reese gave the Charge to the People and Miss Gordon, after delivering the Charge to the Minister, extended to her the Right Hand of Fellowship. Rev. Robert Lee Stuart of the First Methodist Church extended to Mrs. Lambert greeting from the local ministers, Mr. Stuart's remarks were both pleasing and earnest. The congregation joined in the closing hymn,

Anew we pledge ourselves to Thee
To follow where Thy truth shall lead;
Afloat upon its boundless sea,
Who sails with God is safe indeed.

Mrs. Lambert is a graduate of Iowa State College, and has for many years been a resident of Chicago where she has taken a prominent part in many worth while activities. Her husband, Mr. James K. Lambert, is a Chicago attorney now engaged in Y. M. C. A. work abroad. What makes this service of especial significance to the friends of the new minister is the fact that she is a daughter of Humboldt pioneers, Dr. and Mrs. Van Velsor. Her father serving most intelligently, generously, and faithfully as a physician in the early days. Her mother, one of the burden-bearers of the church in its beginnings, and in every truth do we feel not only has Unity Church a minister installed but the town of Humboldt has a citizen consecrated to the service of humanity. Her appeal is for an appreciation of spiritual values, for an insight into the deep and abiding things of life and eternity, for clean and righteous living, for devotion to duty, for higher ideals and for a keener search after truth and of God's will for the children of men.

FABLE

There was once a famous novelist who wrote many books testifying to the inherent goodness of the human soul,—a man for whom good outweighed evil at every point of contact. Each of his characters was a potential hero. None was too depraved or wretched to be altogether unworthy of respect. He wrote of life as though it were a fine and happy thing, and as though he believed men and women were worthy of its beneficence.

His books were offered for sale in hundreds of shops and stores. But the great intelligent public passed them by. "Life isn't like that," they said.

After awhile the novelist learned of the true condition of affairs, and with a cynical smile he turned aside from his old methods and began to treat life as though it were a horrible experience, a thing to be gotten through with as fast as possible and not by any chance to be tolerated on a second occasion. Now he made every one of his characters a veritable devil and painted every action in sad and sombre colors. In every paragraph he sought to show how miserable, how wretched and how wicked men and women are.

Once again his books were offered for sale in shops and stores, and great crowds of people came to purchase them. "Life is like that," they said.

JAMES WALDO FAWCETT.

AS I GO ON MY WAY.

My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening's sun.
Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?

When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er —or name and time and place—
Say "Here a blessed influence came," or "Here is evil's trace"?

From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives.
The troubled souls encountered—does it sweeten with its touch,
Or does it more embitter those embittered overmuch?

Does love through every handclasp flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?

My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!

—*Strickland Gillilan.*

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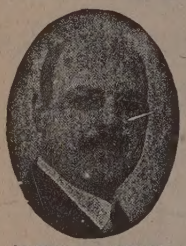

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